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The Non-Subscribing Presbyterian

No. 384. OCTOBER, 1938.

QUIETNESS. CONFIDENCE. STRENGTH.

Isa. xxx, 15: "In quietness and confidence shall be your strength"

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The New Church of the Divine Unity: Newcastle-on-Tyne.

AN APPEAL.

May I earnestly appeal to my friends in the Irish Churches to give me their help and support? Circumstances compel this congregation to abandon the old church and build a new. It is a big undertaking to find the needed £10,000. Already we have raised nearly £6,000. The bulk of it has come from my own people in the congregation. They have done splendidly. Several friends in Ireland have supported me. I know I have the good-will of all our Irish people. May I ask them to help me to carry the work of building this new church to success? I would be grateful for any donation, large or small.

123, Brighton Grove, Newcastle-on-Tyne, 4. HERBERT BARNES.

NOTES AND NEWS.

The Rev. J. A. Kelly of the Glebe, Dunmurry, after forty-six years of service has resigned the Secretaryship of the Rights of Conscience Fund. Mr. Kelly's strenuous work in various sections of the Church's activity during those long years, is well-known. A native of Ulster, he has had a rich experience of the rise and development of the denomination, and has shown the highest efficiency in every type of work he has undertaken. In Ireland, with our own particular legal and historical tradition, he has always been a most valuable guide, in the Church's affairs, both in the synods and presbyteries, as well as to newcomers from across the water, who always require a certain amount of initiation, when they take up their duties here. Eminent leaders across the water, have remarked of the congregations there, that they are singularly lacking in the Church idea; that is because of their varied origins, old English Presbyterians, Independents, Baptists, Methodists, and those of purely Unitarian and Free Christian foundation. The Rev. J A. Kelly has truly been "a pillar in the Temple of his God," and that applies both to Church and Masonry, for he is a Chaplain of the Grand Lodge of Ireland. Mr. Kelly has not given up his Trusteeship in the Rights of Conscience Fund. His Co-Trustees strongly desired him to continue his Secretaryship, but he was firm in his desire for relief. A cordial vote of thanks was accorded to Mr. Kelly for the work of so many years.

The Rev. John Begg of Larne has been elected Secretary in his place, and all matters pertaining to Rights of Conscience should now be addressed to Mr. Begg.

* * *

Our readers are asked to note October 2nd as the date of Dr. Agnew's service in the Ulster Hall. That happens also to be the date of several Harvest Thanksgiving Services. But, where any congregation within reach, is free on that day, we recommend that the friends take the opportunity, and remind them that because of the great overflowing congregation there always is, on the occasion of York Street Anniversary, that they secure their seats at 6 p.m., for the service at 7 p.m. We hope there will be volunteers to assist in the distribution of "The Non-Subscribing Presbyterian."

* * *

Our readers, who have been away for their holidays, we hope have returned, refreshed and invigorated to face the work that lies before them during the winter months. Some, we know have been long distances away, attracted to the places chosen, by various interests, perhaps near at hand or further a field. The majority no doubt have had to be content with an outing for a day or two within easy reach of home. A change if only three or four miles away does good. Now, that the winter session is opening, Women's League, Men's League, Fellowship of Youth, Band of Hope, Social Guild, and all the rest of the activities will be making a start. We realise however that for many from Monday morning till Saturday night, the hours to spare for anything else than work are few; and that there are others on whom unemployment acts like a blight, taking the heart out of their lives, altogether. If we have not much influence, or of means wherewith to help in the world s work, we have the power of thought, which is the same as the power of prayer, and we can use that force daily, for a few minutes to spread peace and goodwill over every nation in Europe, whether we are in sympathy with them or not, even if we have to take an opposite side in politics, by willing peace and goodwill over each of them. We may be assured that the effort will not be lost, and that results must ensue somewhere.

* * *

The picture on our first page this month, is not of one of our Meeting Houses in Ireland, but, is that of the Church of the Divine Unity, in Newca tle-on-Tyne, which is in the course of erection. Its minister is one of the most popular preachers in that city, and is a native of Greyabbey, County Down. As a student, he was under the supervision of the Presbytery of Bangor, and as a minister he has more than justified the expectations of those who sponsored him in his vocation. The Rev. Herbert Barnes and those working with him have before them the task of raising £10,000; £6,000 of which has nearly been subscribed. We are confident that Mr Barnes' appeal will meet with a hearty response.

* * *

November, 1938, number published on October 29th. Copy sent in before October 22nd will be received by Rev. John Barron, Ballywalter, Co. Down.

* * *

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

SHEOL, HADES, GEHENNAH.

The above are words translated "hell" in the Authorised Version. Idolators, Bibliolators, the former worship idols, the second worship a book! Christian Bibliolators are perhaps not the worst in the world, Bibliolators are to be found in all the Great Religions. "It is written,"—that is final, nothing more to be said. But, it is absurd! "It is absurd, and therefore I believe it,"— the Roman Catholic is not the only one that says that.

Now that Winter time has come, there will be renewed activity in the Gospel Halls, unlimited fanaticism and religious mania. Lately we have been made the special target, by a zealous Plymouth Brother preacher. "All Unitarians are going to hell, and I don't care who is offended." That preacher is strong for every word in the Bible, from cover to cover being the actual word of God Himself; and according to this preacher, Hell is our destination. But, a "literalist" equally strong, maintaining however, that he is not a Unitarian, calls out in the open air: "To h— with the Trinity!" So, staunch champions of the Bible take opposite sides! The latter may be a Christadelphian or a Bible Student, so called.

About 100 years ago, in Plymouth a clergyman conceived the idea of having a society without official clergy, that would meet as a Brotherhood. He was more liberal than those who came after him, for the system soon crystallised into a narrow Calvinism. Another clergyman Hargrove, this time of the Church of Ireland joined up with the movement which was started about 1837 in Ireland by John Nelson Darnby. Hargrove broke away from the Church over the doctrine of baptismal regeneration. His ideas were also Calvinistic, and he was one of the pioneers in Ireland. His son Charles who became Dr. Charles Hargrove, describes his upbringing in that hyper-religious atmosphere: often afraid to go to sleep at night for fear he should awaken in hell, never going anywhere without his Bible. In due time he went to Cambridge, came in contact with the Church of England, once ventured into a Methodist Church Hitherto he had been kept away from all churches. But now he was more or less free, and was troubled with the question: "If the Bible is such a supremely important book, who gave it? where did it come from?" The answer was "The Church gave it!" "What Church?" "The Roman Catholic Church!" That was true, for Henry VIII was a Catholic, to the day of his death, though he had broken away from the Papacy. Then, which was the more important, the Bible, or the Church that gave the Bible? In the end, it meant that Charles Hargrove became a Roman Catholic priest Then in the West Indies, he saw men dying off with yellow fever. Could it be possible that all these men were dropping into hell? Doubt rose in his mind, on this dogma of the Church, and at last he was impelled to go to Rome and throw himself at the feet of the Pope; to whom he said, he must follow his conscience! Pope Pius IX said, "I cannot say God bless you, but follow your conscience, Hargrove!" Ultimately Charles Hargrove became a Unitarian. Starting as one of the strictest of the Plymouth Brethren, he became minister of Mill Hill, Leeds. Dr. Hargrove's name is still honoured in Leeds. where his ashes are buried under the communion table.

Frequently, we have come into conflict with Plymouth Brethren. Their open and declared policy is against the organized Church of God; they slander and misrepresent the churches in every possible way. Where is the loyalty to one's own church, in the case of those of our number, attending services in a place where the avowed purpose is to get people away from the churches, altogether? Dr. Hargrove said of such, "they have gone back to the weak and beggarly elements." The Plymouth Brethren may reverence the Bible, but the Church is also a means of grace and from the beginning was honoured, by being called "the body of Christ." It is the old conflict with "the blind guides." "See that ye despise not the Church of God."

ULLIN.

YORK ST. N.S. PRESBYTERIAN CHURCH.

ANNIVERSARY SERVICE

IN

ULSTER HALL

On SUNDAY, 2nd OCTOBER

At 7 p.m. (Doors open at 6).

Preacher: Rev. A. L. AGNEW, B.A., D.D.

Soloist: Miss GERALDINE COSTIGAN.

Music by BELFAST MILITARY BAND

Conductor: Mr. GEORGE DEAN.

RALOO N.S. CHURCH.

Centenary Service.

The Rev. E. Savell Hicks, M.A., Dublin, Moderator of the Non-Subscribing Presbyterian Church in Ireland, on Sunday afternoon, Sept. 4, conducted a centenary service in the Raloo N.S. Church, which was then reopened after extensive renovations.

Assisting him at the service was the esteemed minister of the church, the Rev. John McCleery, and the sacred building (in which a very pleasing transformation had been effected) was crowded, there being present many of Mr. McCleery's colleagues in the ministry and representatives of sister congregations from a wide area.

A feature of the service was the hearty congregational singing, led by a strong choir and Mr. W. Wilson at the organ. A sacred trio was nicely rendered by the Misses Molly Hall, Bella Hall and Jean Mahon, members of the choir, and a duet by the Misses Molly and Peggy Drennan, Belfast.

Taking as his text the words, "Prove all things; hold fast that which is good," the Rev. Mr. Hicks said that a hundred years ago almost to the day the Rev. Dr. Montgomery at the opening service in that building took those words as his text and addressed the congregation. He quoted Paul's injunction to the Romans, "Let every man be fully persuaded in his own mind," and backed that up with the words of his text. Those were the days of the conflict between the "New Licht and the Auld Licht," the beginning of a new juvenising element in religion, and that church was one of the monuments of that movement.

Since then, the preacher went on to say, there had been many changes in the battle-front, and in lucid detail he referred to the controversies of the Darwinian theories, scientific research v. religion. Biblical infallibility and verbal inspiration. Many of those controversies were now forgotten, and today the conflict seemed to be between competition and co-operation, or individualism and collectivism. What they wanted, really, was the best of both. In his opinion half the trouble in this world was caused by little-mindedness, for people would not realise that the Fatherhood of God meant the Brotherhood of Man. They must realise that the Kingdom of God was within them, in their persons, their characters and their hearts. There it began, and it could not be brought in by any Act of Parliament. They could not have peace and goodwill without working for them. They were to be fully persuaded in their own minds. It was an excellent thing to persuade others, but the vital thing to each Christian was that he must be fully persuaded first in his own mind.

That was the truth preached in that building a hundred years ago by Dr. Montgomery, whose sermon, it was said, occupied two and three-quarter hours. His sermon dealt largely with matters of doctrine and church government. Times had changed, and such matters did not now seem so important, but they realised it was not for nothing that such sermons were preached. The memory of the spoken word might fade, but there remained the personal influence, the memory of the tradition, the search after truth. Some splendid men and women had passed through that building and had gone to a richer and fuller life, but their children and their children's children, scattered over the wide earth, had carried with them the Montgomery tradition. It still lived with its message of freedom, and progress, and search after truth. That church was a monument to that tradition; the message lived, and must live in their hearts as they realised the splendid work of those who laboured in that building in the past day and generation.

It was a great pleasure, concluded the Moderator, for him to come there that day and witness the re-opening of that church, realising that it was their monument to the noble work done in days gone past, and that it was their re-dedication of themselves to continue that great work of proving all things and holding fast to that which was good. The years were passing rapidly for some of them, the sands of life were running low in the glass. But he felt that some there at any rate realised that there was still some work they could do for freedom, carrying on what

had been achieved there by so much labour and self-sacrifice in the past. His final words were:—"May God be with you in your sessions of worship in this little building set in the hills and glens of Antrim. May His blessing be upon your work and upon your lives. May this place long continue to maintain the tradition of freedom, of truth, of brotherhood, and the eternal faith of man in God and destiny to which our forefathers dedicated themselves."—"Larne Times."

THE CRISIS.

While we are going to press the dark clouds of the menace of a world war are gathering thick and fast. There is yet strong hope that a catastrophe, such as history has never recorded, may be averted. By the time our next issue appears the worst of the danger may have passed. The decision rests largely with one man, and the responsibility is a very terrible one, of either plunging the race backward into savagery, or going forward to progress and happier world condition.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

I Cor. 1. 21—"For when the world with all its wisdom failed to know God in his wisdom, God resolved to save believers by the 'sheer folly' of the Christian message."

THE ANTI-RELIGIOUS CAMPAIGN.

It is all very well being tolerant; but, an excess of virtue becomes a vice. News comes from Russia that a new five-year anti-religious campaign has just been started, that prominent bishops have been arrested, that thousands of priests are still crowded in concentration camps in most awful conditions, that churches and sanctuaries are systematically destroyed! There is at this moment a cry in the Red Press that religion must be "utterly destroyed."—(Vazrojdenie.)

HARVEST THANKSGIVING SERVICES.

All Souls', Belfast—Oct. 2nd, 11-30 a.m., 7 p.m. Preacher: Right Rev. E. Savell Hicks, M.A.

Antrim—Oct. 2nd at 3-30 p.m. Preacher: Rev. John McCleery, B.A., S.T.M. Music: Organist: Mr. Albert Taylor, L.R.A.M., A.R.C.M. Solos: Miss Curran, L.R.A.M.

Ballyhemlin—Oct. 2nd, 3-30 p.m. The Belgravia Quartette will take part.

Banbridge—Oct 2nd, 12 noon, 6-30 p.m. Preacher: Rev. J. Hinkins, M.A.

Downpatrick—Oct. 2nd, 11-30 and 7. Preacher: Rev. Chas. Simpson, Ballee.

Dromore—Oct. 2nd, 12 a.m., 6 p.m. Preacher: Rev. A. G. Peaston, Templepatrick.

Killinchy—Oct. 2nd and 3rd, 12-15 a.m., 7 p.m. Preacher: Rev. J. A. Williams, B.A., B.D., of Nottingham.

Moneyrea—On Sunday and Monday evening, October 2nd and 3rd, 1938. Sunday, at 12 noon and 7 p.m.—Rev. C. J. Montgomery, M.A., Holywood. Monday, at 7-30 p.m.—Rev. Dr. A. L. Agnew, of York St. Church, Belfast.

Greyabbey—Oct 9th, 3-30 pm.

Ballycarry—Oct. 16th, 12 noon, 7 p.m.

Clough—Sunday, 16th, 11-30 a.m., 7-30 p.m. Preacher: Rev. Henry Hall, Downpatrick. Mon. evening, 8 p.m. Preacher: Rev. W. O. Rowland.

Comber—Sunday, 16th Oct., at 12 noon and 6-30 p.m. Preacher: The Rev. A. M. Bell, B.A., Ballyclare.

Balee—Oct. 23rd, 11-30 a.m., 7 p.m. Preacher: Rev. J. Glynne Davies. Monday, October 24th, 7-30 p.m. Preacher: The Moderator, the Rev. E. Savell Hicks, M.A.

First Presbyterian Church, Belfast—Oct. 23rd, 11-30 a.m., 7 p.m. Preacher: Rev. J. Shaw Brown, Clough.

Crumlin—Oct. 23rd, at 3-30. Preacher: Rt. Rev. E. Savell Hicks, M.A.

Mountpottinger—Oct 23rd. Preacher: The Moderator, Rev. E. Savell Hicks. M.A. 11-30 a.m., 7 p.m.

Ravara—On Sunday and Monday evening, October 30th and 31st, 1938. Sunday, at 3-30 in the afternoon—Rev. H. Hall, Downpatrick. Monday, at 8 p.m.—Rev. J. D. Davies, Moneyrea.

REVIEWS.

"Raloo Non-Subscribing Presbyterian Church," a short Centennial History by Rev. John McCleery, B.A., S.T.M., Newry, "The Newry Telegraph Ltd.," 1938.

This very useful and presentable little book has for its author, the son of the present worthy minister of Raloo. "The generosity of the officials of the First Presbyterian Church and the courtesy of 'The Newry Telegraph' are alone responsible for the publication." The old magazines, "The Bible Christian," and "The Christian Unitarian," have also been drawn upon. There was a Presbyterian congregation at Raloo, between Larne and Carrickfergus by the mountain road in 1673, and in that year a minister was ordained to the charge, but the organisation was not of long duration. Times were unsettled, there was the threat of a general massacre, and the minister, Mr. Kelso, who had been transferred to Enniskillen, was among the Council of defence. The Enniskillen men attacked and completely routed their enemies, and Kelso, who had taken a leading part, died in the town shortly after the Siege of Derry. The meeting-houses were widely scattered, and in 1837 the ministers of Ballycarry and Larne made an attempt to re-establish a congregation at Raloo. Feeling at that time was high in the General Synod of Ulster, because of the battle on Non-Subscription, and a "new-light" congregation was organised. Mr. S. Drummond of Drumahoe, gave a forever site for the building. The Committee also secured free right-of-way, and free sand and stones for building, and the architect, David Knox, gave his services free. The stone-laying ceremony took place on a wild stormy and tempestuous day with snow and rain on March 20th, 1838. This was followed by a religious service in a barn close at hand. Rev. W. Glendy, who opened Ballyhemlin, preached the sermon on that occasion, though four other ministers also took part, the famous John Scott Porter, of Belfast, being among them. The opening day was a contrast in weather, and Dr. Montgomery, the great leader of the Remonstrant Synod, preached from: "Let every man be persuaded in his own mind," and "Prove all things; hold fast that which is good." A list of ministers with biographical sketches of very great interest, and a special mention of a visit in 1925 of some 80 members from York Street congregation, accompanied by the Rev. Dr. A. L. Agnew, inaugurated a revival of new interest among the younger members. The only reference we can find to the Manse is in a report signed by Classon Porter of Larne, in which reference is made to the offices and adjacent grounds, of which, he states, that he was considerably instrumental in erecting. Whether or not the Manse was a farm donated by a benefactor, is not mentioned. The porch of the manse was blown down on the night of December 21, 1894. The book is full of interesting items, and has contributed to raising a handsome sum, as the outcome of the Sale of Work this year of about £273. Some of our congregations while rejoicing in the success of Raloo, might feel just a little bit envious of such good fortune. The Rev. J. and Mrs. McCleery have won the affection and high esteem of many in the denomination in Ireland, and good wishes for the years to come.

ULLIN.

"Religion and Social Order," — Notes for Study Circles, by Ernest A. Smith, B.Sc., published by the Union for Social Service of Members of Unitarian, Free Christian and Kindred Congregations.—Price 3d.

In England, especially in the North, Sunday-schools take a much more prominent place in Church-life, than they do in Ireland. Some people never leave Sunday-school at all, and it may be that there are those attending who are over 80 years of age. Occasionally a separate room is kept for the senior and adult class, and these notes are adapted for the use of such classes. "These notes have in mind people who are professing Christians, who still look to the Bible and the Churches for guidance, and who attempt to live by Christian teaching—rather than for social students with a different starting

point and method." Co-operation with the Oxford Conference on Church, Community and State, in indicated, and included is a pamphlet "The Call of 'Oxford,' 1937, an appeal to the Christian Churches at a time when probably only once or twice before in human history, the foundations themselves are shaken." The intention of the book might be focussed in Section III, "The Social Implications of a Free Religious Faith, (a) Personality and Freedom: value of the witness of Liberal Christianity. (b) Need of more positive and richer conceptions of freedom and democracy." The notes right through are clear, crisp and full of suggestions of points for discussion. "What is religion?" "A religious life then as a **whole** life, abundantly lived; and Religion might be said to be the Wholeness-principle in life, or that which completes and makes a whole of life."

THE CHOICE.

We stand to-day at a cross-roads in the world's history. Before us lie two choices. We may take the path of power and might, or we may take the path of love and brotherhood. The choice is still open, though the time for a final decision draws nearer very rapidly. If we take the path of power and might, as we have done so often in the past . . . . if we follow the ideas of the Totalitarians, whether they be Communists (so-called), Nazis, Fascists, or just plain Militrists, we shall see a world struggle for supremacy such as has not been witnessed for magnitude, brutality and ingenious hellishness. Out of it may come a supreme World State and a type of rigidly enforced order, such as the order maintained in a prison (where none of the inmates need fear hunger or want!).

"UBIQUE" (U.S.A.)

And as to you life, I reckon you are the leavings of many deaths,
No doubt I have died myself ten thousand times before.

WALT WHITMAN.

REPORTS.

Ministers' Conference. — The 322nd meeting was held at Newry, on September 5th, 1938, the Rev. J. McCleery, B.A., S.T.M., presiding. During an interval, opportunity was taken by the majority present to visit the Church, and see the newly unveiled memorial to the late Rev. J. G. Slipper, and afterwards to go on to the Old Meeting House at Warrenpoint, the beauty of which, with its Sexton's Cottage and extensive grounds, was much admired. Mrs. McCleery provided a most excellent repast, and both host and hostess were thanked for their generous hospitality. The attendance was a good one, and a cordial welcome as guest was given to an old college friend of the Rev. J. McCleery, of Raloo, Mr. J. B. Wilson, M.A., of Cowie School House, Bannockburn, Scotland, who had come over for the re-opening of Raloo Meeting House, on the previous Sunday.

All Souls', Belfast.—Rev. W. H. Payne writes in Calendar:—During my vacation I had a very interesting experience: I met the son of the late Rev. Edgar Fripp,—during whose ministry this church was built,—and also Mr. George Eyre Evans, who attended the opening service and read the lesson. Both were very interested in the welfare of the church, and they hoped that the church would regain its position in the religious life of our city and be a force for good. Shall we start off our winter's work with these wishes in our hearts and all work together so that they may be fulfilled? I shall not say any more, but should like to make one suggestion:—"That all members of the church should pledge themselves to attend an evening service at least once a month."

Killinchy.—The Rev. D. J. Williams has intimated his intention of resigning at the end of the year, and the usual formality of being released by the Presbytery, will take place in due course. It is with pain that we read this, as Mr. Williams is a friend of well-nigh fifty years' standing, and has ministered faithfully and efficiently at Killinchy for thirty years. This announcement is only preliminary.

Belfast York Street—Activities have been few during the Summer. About one hundred members visited our Minister's home at Moira and spent a pleasant afternoon in that beautiful country side. About the same number visited Ballee, joining in the usual Morning Service. After Service they were given true County Down hospitality. Many friendships were made and we hope to see our Ballee hosts pay a return visit to York Street. The choir had an outing to Portrush. The Basque Children at present in Ulster gave a concert in our Hall which was loyally supported by our people and friends. Our contribution to Spanish Relief now amounts to £21. The New Gallery in the Hall thought by many long ago to be a building impossibility, was in use for the first time and proved entirely satisfactory. We thought that desirable as it might be it would spoil the appearance of the Hall, but it is agreed that it actually improves it. The full benefit is yet to be seen, but had we had this accomodation long ago our Lectures and Dramatic Performances would have helped us even more than ever.

All our activities now are bent as usual to the Ulster Hall. This will be the twelfth service held there with never an empty seat, but it is a vast undertaking for any one Congregation and it is the one and only appeal we make to our friends to help us with and that only by their presence and in a way which must be a joy and inspiration to themselves. Now that the United Service is no longer held in the Ulster Hall it is the more desirable that this one should be a success. We do not fill the Hall ourselves and could not. Visitors come from the ends of the country and surely if they are willing to come to a Non-Subscribing Service, our own people, none of whom live more than an hour's journey away should be even more willing. Other Denominations build new Churches and help them to hold such Services and when a Church that was almost lost is able to attempt such a vast undertaking as this our people at least might come gladly to see it. We have closed our Church many times for others and we ask none to close for us, but we would appeal to those who have no Service of their own to come. Tea is provided for all in York Street before or after the Service. The Church is open all day and cars may be left there. It is our greatest regret that the Service falls on the date of so many Harvests, but whenever we hold it it would clash with some and plans have to be made for a Service of this size months before. The date is October the Second. Our Harvest will be on October 30th. Friends should try to be at the Ulster Hall by six-thirty.

MARRIAGE.

Kinnear—Dickson.

The wedding took place in Downpatrick Non-Subscribing Presbyterian Church of Mr. David Kinnear, Coniamstown House, Bright, Downpatrick, youngest son of the late Mr. and Mrs. James Kinnear, Ballypunt, Tyrella, and Miss Annie Elizabeth Dickson, eldest daughter of Mr. and Mrs. William Dickson of Ballykilbeg, Downpatrick. Rev. Henry Hall, Downpatrick, officiated.

The bridesmaids were the bride's two sisters, the Misses Margaret and Florence Dickson. Mr. George Cotter was best man, while the groomsman was the bride's brother, Mr. William Dickson.

The bride, who was given away by her father, wore a gown of white wind-swept satin with an embroidered lace veil and pearl headdress with accessories to tone. She wore a string of pearls, the gift of the bridegroom, and carried in her hand a bouquet of pink carnations.

The bridesmaids wore Victorian taffeta frocks of stain-glass window blue with lace yokes. They each carried a sequin bag and wore diamond bracelets, the gift of the Bridegroom. They wore silver headdress and belts.

The church was decorated with sweet-pea and pink and white asters, which formed an attractive background for the bridal retinue.

The reception given by the bride's parents was held in the Slieve Donard Hotel, Newcastle and was attended by about 24 guests.

Subsequently the couple left on their honeymoon, which is being spent touring Ireland by motor car. The bride's going-away dress was navy blue trimmed with rust-red, and a coat trimmed with stripped coney fur.

A pleasant function took place in the vestry of above Church when a presentation was made to Miss A. Dickson on the occasion of her marriage to Mr. David Kinnear of a Dinner Set by the Choir of which she was a member for several years. The presentation was made by Miss Nora McCullen and Mr. Tom Hutton.

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

ALCOHOL DRINKING.

The 45th Annual Report of the National Unitarian and Free Christian Temperance Association has just arrived. Enclosed with it is a pamphlet by the Rev. Dr. R. F. Rattray, M.A., who is well-known in the North of Ireland. The pamphlet "Alcohol Drinking" is too long to be summarised, in this issue; but the following extract presents a powerful argument:—

What provision is there for the real interests of the public to be represented in the licensing courts?

Suppose you were in a licensing court when a firm of brewers is applying for a licence on a ring road. An architect presents plans for reproducing a Tudor mansion with bowling-green, skittle alley, gardens, provision for teas and non-alcoholic refreshments What would you say to the magistrates if you had an opportunity for addressing them? We suggest that you might say something like this: "It is commonly said that it is the duty of magistrates to provide facilities. We submit that it is not so. The major licensing act lays it down that the sale of intoxicating drinks in this country is prohibited except on licence. The plain intention of the legislators was that the magistrates are there to protect the public from exploitation by persons who do not represent the public interests, but are actuated by one motive only, the desire to make profit for their shareholders and consequently for themselves.

"This costly publichouse which it is proposed to build on a ring-road in a new housing estate could be remunerative only in one or other or both of two ways. There must be a great increase in alcohol-drinking among motorists or among residents or among both.

"First as to the motorists. Motoring has made the old standards of sobriety entirely out of date. The motor vehicle is highly lethal. Would you license publichouses along our railway lines for the use of engine-drivers? If an engine-driver is known to drink before driving, he is punished. If he is known to do it twice, he is severely punished, Yet the difference between the risks on the railways and on the roads is simply overwhelming. The railway train is limited to rails and controlled by signals: the motor vehicle can move in any direction and is controlled by signals only at busy crossings Motorists kill more people in one year than all the railways in Great Britain and Ireland have killed since railways were started. The bearing of alcohol on the problem has been publicly acknowledged in the Highway Code and in the report of the committee appointed by the British Medical Association. Professor Widmark, of the University of Lund, in Sweden, pointed out that the only scientific test of intoxication is a blood test. Different persons react differently to alcohol in respect of the amount they absorb into the blood. The man who is accustomed to alcohol, for example, being a drug addict, requires more actually to intoxicate him, although he suffers from the damage done to him through his addiction to the drug. The degree of intoxication is directly proportionate to the amount of alcohol a person has absorbed into his blood. Professor Widmark found that the amount of alcohol in the blood that constitutes a person a danger to the pnblic while driving a motor vehicle is .1%. Notice the small quantity of alcohol that is necessary to make a motorist a danger—one thousandth part of the blood content. Professor Widmark's test has been accepted in law-courts in Sweden, Norway, Germany, Switzerland, the United States of America—and in London. In Norway no one is allowed to drive a motor vehicle within eight hours of his having taken any alcohol at all.

"In the light of all this, if you license a public-house where it will be used by motorists—the conclusion is surely inescapable—you have a responsibility of life and death.

"Secondly, if this costly publichouse is to be made remunerative through a greatly increased sale of intoxicants among the residents in this new housing estate, let us consider this case. The value of the houses in the neighbourhood will be depreciated without redress, although the owners may be strongly opposed to the publichouse coming there. People have moved out here for quiet: they will now have this quiet broken, and children will be disturbed from their sleep. Many of the houses are occupied by young people starting out in life. They have no money to spare. Why cannot the brewers leave these young people alone and not put temptation in their way? One section of the housing estate is a slum clearance scheme. The Town Council by a progressive policy have moved people from a slum area to give them a new start on the outskirts of the town. But here come the brewers after them with an attractive public-house Some of the people in this new neighbourhood are living on grants from the Public Assistance Committee. We cannot understand how men can come here and ask for a licence to make profit out of the poorest of the poor.

"The brewers by their paid canvassers have got petitions signed by householders. You know what value to attach to such petitions. We are representing the real interests not only of the householders but also of the woman and children."

Ballee.—The annual congregational excursion was held on Monday, August 1st. A goodly company assembled, and a very happy day was spent at Bangor.

On Sunday, August 28th, we had the pleasure of welcoming members of the York Street Church to the morning service. This was the first occasion on which a visiting congregation had gathered at Ballee for the customary Sunday service, and the opportunity it afforded of fellowship with a kindred congregation was greatly appreciated by all concerned.

The Swastika, revolving clockwise, the hooks turning to the left representing flames, is an ancient Buddhist symbol evolving life. The German Swastika revolves backward, with the hook to the right. It is a symbol of darkness and evil. The steady rhythm of the Divine Will is "the stone" (Luke xx. 18) "upon which whosoever shall fall he shall be broken, but upon whomsoever it shall fall, it shall grind him to powder."

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"Sullivan's Life of Newton," quoted in "Public Opinion."

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